ARAMBEE FLAME

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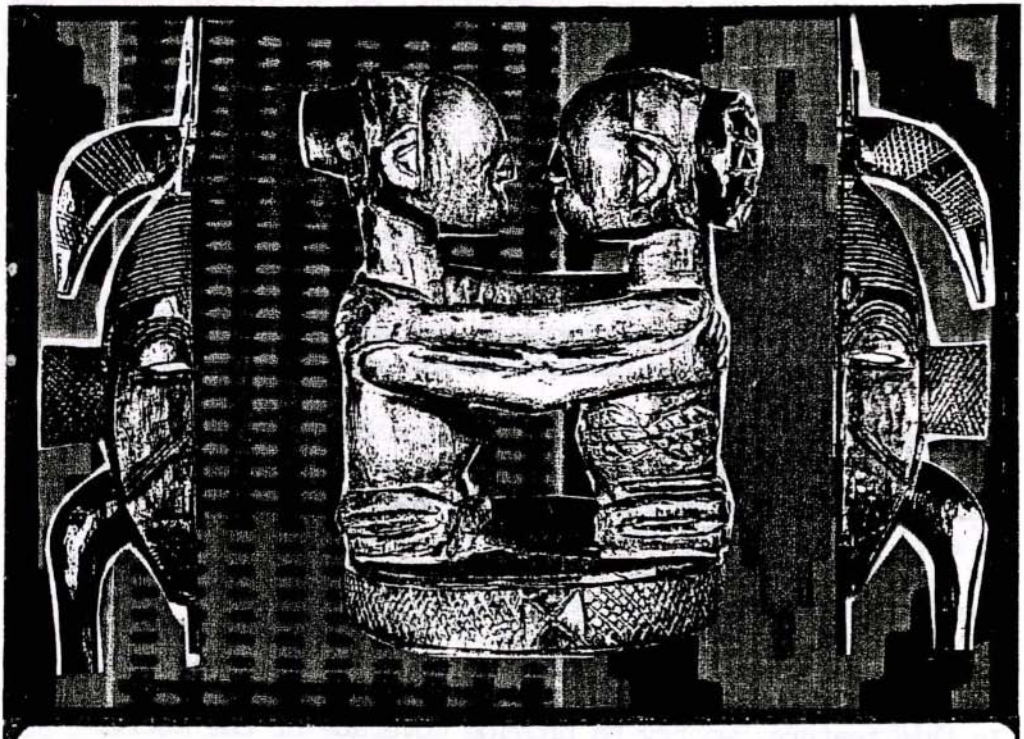

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EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. In "Commentary," we offer analysis of and views about current events and developments.

We encourage you to send your comments, essays, poems, etc. to HARAMBEE FLAME; Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE.; 68542-2500.

COMMENTARY

Tell Me What You Say

"On my mama, on my pa, gonna get my butt to Arkansas."

No, you aint necessarily got to go to Arkansas. But you got to go somewhere with that mess. What you talking about, "on my mama"? You're debating somebody about what the score was in a football game and support your claim with "on my mama," "on my babies," or "on my 'hood." There's not even a bet involved. It's just a matter of who's correct and who's not. It's meaningless. So why are you bringing your mama, your babies, or your neighborhood into the picture?

These are people who one would suppose are very important to you, people you care about. So why do you bring important people into what amounts to nonsense? If you've got the score wrong, is the mentioning of your mama going to make you right? Come out of the fog.

And if it is some meaningless thing you're debating somebody about and you pull your mama, babies, or neighborhood into the argument, what does this say about what you really think and/or feel about any of these people, how much you really value them? Think about it. Either your mama and these other people mean little or nothing to you or the trifling affairs you're bringing them into mean a lot more.

Let's move this to another zone. You owe a debt, maybe just a couple of dollars, maybe an amount you view as being big money. You tell the person you owe that you'll pay him or her on such and such a day and add to this, "on my mama." What's up? Is your mama going to pay this debt for you? Not if she's got any sense. The burden's on you. So where does your mama fit into this picture? Either you believe the person you owe doesn't see your word as having much value or you don't trust your own word. Either way, somehow you believe the mentioning of your mama is going to bail you out of the distrust factor. It aint happening.

There are so-called "God-fearing" folks who will support their word to others by saying something along the line of--"If I'm lying, let the Lord strike me down with lightning." They aint actually trying to go out like that. If they're being truthful, the oath is for those they're talking to. If they're not being so truthful, the oath serves the purpose of deceiving others into believing their deception. If these oath-takers are truly God-fearing, then they've got to be feeling like they're flirting with death. If they're not, they aint sweating it because they figure it's just words. However much one of these people believes he or she could get struck down by the hand of the Lord for lying, at least he or she is calling the wrath down on him or herself. Though it doesn't specifically call on any Divine intervention, "If I'm lying, I'm dying" is another version of giving one's word credibility in others' eyes. Again, the person is calling the potential wrath down on him or herself.

Are "on my mama," "on my babies," and "on my 'hood" new versions of oaths in which somebody calls on some wrath from above to give credibility to his or her word? If so, we have to say to such a person, "Carry your own weight." If you're so distrustful of your own word, and so aware of others' distrust of your word, that you feel a need to call down wrath on those you allegedly care for **the most, there's something wrong with you.**

On the other hand, what if it's <u>not</u> a question of your truthfulness? What if your word is as "good as gold"? If your word is good and you still feel it's necessary to "put it <u>on</u> something," then you need to check the kinds of partners you're hanging with. If they don't trust your word, want to be giving you the third degree all the time, and/or be insisting that you "put it on something," then maybe you need to put some distance between yourself and them. If these clowns don't have any faith in your word and you've done nothing to give them reason to doubt what you say, chances are that they don't trust you because <u>their</u> word aint worth a damn.

You know how this goes, or you should. A dude lies so much and deception becomes so much of who he is, lying and deception become his world. After awhile, he gets so used to his own lying and deceit that he suspects damned near everyone else is lying and deceiving too. If he hangs with dudes who, like him, are full of lies and deception, he essentially loses sight of truth and the possibility that there are some people telling it. And when we're living in a society in which it seems to be "all about the Benjamins," and you getting yours and me getting mine, honesty gets thrown out the door. Things get flipped so bad that some of us see those who tell the truth as being marks, or potential marks, to be preyed on or played on. In the middle of this, some of us are thinking, "It's all good."

But what does "it's all good" mean? In the context of a society in which individualism and materialism run at the head of the pack of values and traits, "it's all good" is just another way of saying "anything goes," or "all is fair in love(?) and war." In other words, as Africans, a lot of us aren't seeing each other as brothers and or sisters but as fair game in which we try to stay on top of the game in order to beat each other so that we don't get beat. We're being played like rats in a maze. And if honesty, and any kinds of belief in its value, gets thrown out the door, respect has got to be tossed out too, because lying to your people is showing them no respect. Assuming that they don't have the capacity to be truthful is showing them no respect either.

This brings us back to your mama. When you drag her existence into a conversation that's trifling, you don't think you're disrespecting her? Same thing with regard to your babies and the people in your 'hood. And if you speak and can't put what you say on you, can't carry your own weight, then you have no respect for your damned self. And you can put that on something.

-Editor

The Issues of
THE MILLIONS MORE MOVEMENT

1. Unity
We call, first, for the unity amongst Black peoples and organizations. We call for unity amongst all African peoples and peoples of African descent worldwide. We call for unity with our Brown, Red, disenfranchised and oppressed Brothers and Sisters in America, Caribbean, Central and South America, Asia and all over the world. "The Power of One" is the synthesis of men, women, youth and elders working in unity for our total liberation.

2. Spiritual Values
We call for Atonement, Reconciliation and Responsibility. We organize in the name of our God (The One Creator) and on sound ethical, moral principles and values. Our Movement affirms the rich legacy and diversity of our spiritual traditions and calls for unity and understanding among our religious faiths and spiritual traditions.

3. Education
We demand an end to substandard education in our community. The Millions More Movement advocates, and will develop, a new, independent educational paradigm for our people. We must have a knowledge of self, our history, and the best education in civilized society. We will build a skills bank, the talent of which will be used in the development of our people.

4. Economic Development
We will establish a Black Economic Development Fund, with the support of millions, to aid in building an economic infrastructure. We will also offer housing ownership opportunities to check the adverse tide of gentrification. The Millions More Movement will produce and distribute its own products and supports "Buy Black" campaigns.

5. Political Power
The Millions More Movement is the political voice of the poor and disenfranchised. We are resolved to take an independent political path in order to achieve political power. The Millions More Movement will be an organized political force of consequence in America and all over the world.

6. Reparations
We demand full and complete Reparations for the descendants of enslaved Africans. We demand that America take the appropriate steps to help in the repair of the damage done from 300 years of slavery, 100 years of segregation, and 50 years of the misuse and abuse of governmental power to destroy Black organizations and leaders.

-continued on page 14-

FROM OTHER SOURCES

Museum's Mural One of Many Efforts to Instill Pride in African Youth

"The Great Plains Black History Museum surprised area residents and visitors to Omaha during the bi-annual Native Omaha Days' celebration with the unveiling of a two-story high, full-color mural. The mural is a reproduction of a painting titled 'Wagon Train' by well-known artist Ezra N. Tucker. The painting depicts the westward exodus of African and African-American homesteaders during the mid 1800s...

"The wagon train is led by legendary Benjamin 'Pap' Singleton...Benjamin Singleton became a pioneer of Black Nationalism who launched one of the first back-to-Africa movements in the United States...

"Mr. Calloway says that the mural is the first of many that will show images of individuals and important events in African and African-American history. The messages are intended to encourage interest in black history while instilling a sense of pride, self-esteem and respect for the struggles and accomplishments of our parents, grandparents and ancestors. Calloway adds that the mural project is an important part of the Black History Museum's anti-gang/anti-violence initiative, which emphasizes the importance of knowing black history in order to know oneself.

"It is hoped that positive images and messages such as the story of Pap Singleton will encourage those involved in gang activity to take a look at their history and realize their potential greatness..."

-"Black History Museum Unveils Mural," page 8, Aug. 18 THE OMAHA STAR(Omaha, NE)

Former Prisoners Resume Their Work of Trying to Stop "Revolving Door"

"Reginald Gordon and Sammy Rodriguez, two ex-offenders, have emerged from the darkness of prison walls to bring a message of hope to those on lockdown physically and mentally...Between the both of them, they served over 40 years behin bars...

"While in prison, they saw the need to teach youth about the reality of being an inmate,...asked the prison chaplain for permission to start conducting workshops for visiting youth and inmates. Much opposition had to be overcome before getting the approval to teach during prison church services. In 1984, the two came up with the name Original Group 1(OG1) Operation Outreach.

"'We called it OG1 because, when our youth hear OG it automatically catches their attention because they associate it with gang life', shared OG1 Vice President Reginald Gordon, refering to the street name of 'Original Gangster'...

"The two inmates took hundreds of youth into the fields where other inmates slaved daily...They had them eat prison food, which most of the time had rocks and bugs in it. They experienced the pain of solitary confinement...Workshops were also held for inmates to train them on how to cope with life after prison, to avoid becoming repeat offenders.

"The OG1 program started gaining attention throughout the state and was covered in every major newspaper...Its founders desired to expand their program by getting funded by the state but, upon their release from prison, the Texas Department of Criminal Justice implemented a similar program--without any credit given to Mr. Gordon and Mr. Rodriguez.

"After serving 19 years, Mr. Gordon returned home and started working the program outside...for six years until ...Mr. Rodriguez was released in 2001. Mr. Rodriguez became the president of OG1 and the two continued the work of reform and revitalization. They visit Texas state

jails every week to conduct seminars for inmates who assist them in preparing to live outside of the prison...OG1 teaches self-improvement..., guides them on what books to read and how to take advantage of programs offered inside the prisons that can help prepare them for that release day.

"Juveniles receive skills such as coping with disappointment, gaining self-control, and a sense of academic responsibility. OG1 also conducts parent-teen sessions to teach families how to receive youth coming out of boot camp...They counsel youth facing the issues of depression, peer pressure, school withdrawal, substance abuse, sexually acting out, and family conflicts..."

-from "Fighting to Clean up the Prison Industrial Complex," pages 5 and 35, Aug. 16 THE FINAL CALL

Lawsuit Filed Against Gulfport, MS. Courts for Using Jail as Debtors' Prison

"The NAACP Legal Defense and Educational Fund, Inc.(LDF) and the Southern Center for Human Rights(SCHR) filed a lawsuit against the city of Gulfport, Mississippi, charging that the Gulfport Municipal Court is routinely incarcerating poor people who are unable to pay their fines and violating their right to counsel. As a result of these practices, the Harrison County Jail has become a modern day debtors' prison.

"In an effort to crack down on people who allegedly owe the city 'old fines', the city of Gulfport sends a 'collection' task force to routinely sweep through predominantly African-American neighborhoods to find people with outstanding court fines...Attorneys found that indigent misdemeanants in the Culfport Municipal Court were not provided with counsel, and defendants unable to pay the full amount owed or a significant portion of the fine were sentenced to 'sit off' the fines in the Harrison County Jail, at the rate of one day for every $25 owed.

"Over three decades ago, the United States Supreme Court held that criminal defendants could not be incarcerated

for failure to pay old fines, unless there is a deliberate unwillingness to pay, and upheld the right to counsel for misdemeanants...

"'We are very concerned that poor people with old fines for minor violations of the law, such as riding a bicycle without a light, are being jailed for their inability to pay and...are not being provided with a lawyer before sentencing, in clear violation of the Constitution', said LDF Assistant Counsel Miriam Gohara...

"'Plaintiff Hubert Lindsey is so poor that he lives in a tent. He is partially blind and physically disabled. Yet, after a 15-second hearing with no lawyer present, he was sentenced to six months in jail...', said SCHR staff attorney Sarah Geraghty..."

-from "NAACP Files Suit Charging Gulfport Courts of Using County Jail as Debtors' Prison," page 7A, Aug. 4-10 JACKSON ADVOCATE(Jackson, MS.)

Organization Promoting Preservation of and Appreciation of African Religions

..."George Ware, a Philadelphia resident, is the president of NARC[National African Religion Congress]. During the past seven years, he has seen a marked growth and acceptance of traditional African religions, and his organization has helped overcome barriers of ignorance and prejudice directed at practitioners by governmental institutions.

"'In the seven years since NARC has existed, we've made great strides...We've worked across the whole United States to change the perceptions of what these priests and priestesses were doing and also showing them the limits of their powers in terms of the law(to interfere)'...

"In addition to safeguarding the rights of individuals and priests and priestesses to practice African religions, NARC also serves as a clearinghouse for information. The organization certifies priests and priestesses and publishes an up-to-date annual worldwide directory...

"'One of the primary programs we have begun to pursue on behalf of priests and priestesses is the recognition of the role of priests and priestesses in the healing of physical illness, which is something they have been doing since day one, but it's not something that is known by people outside the religion.

"'So we have begun to contact the health authorities, the insurance companies, medical school[s] to raise awareness of priests and priestesses' role in alternative healing', explained Ware...

"And we have a continuing education program where we have workshops where priests and priestesses share their methodologies, their rituals and their techniques with other priests and priestesses, which is broadening the scope of the healing powers'...

"Ware also stresses that traditional African religions offer means to heal and resolve some of the pressing social and economic problems facing people today..."

-from "NARC Prepares for International African Religion Conference," page 11, Aug. 24 SAN FRANCISCO BAY VIEW(San Francisco, CA.)

African Leaders in U.S. Seeking Proper Follow-up to 2001 World Conference Against Racism

"Four years...later, the ground-breaking work of the UN World Conference Against Racism, Racial Discrimination, Xenophobia and Related Intolerance...continues to make ripples around the world, although far from the front pages...Durban[So. Africa] was...the scene of one of the most successful Black political mobilizations ever. It was organized by a coalition of forward-thinking Black intellectuals and activists, called the 'Durban 400'...

"The Durban 400 was a project initiated by the December 12th Movement led by Viola Plummer, based in Brooklyn, N.Y., with the National Black United Front(NBUF), led by Dr. Conrad Worrill in Chicago. The two groups joined forces to build a coalition of 400 Black grassroots people

to travel to South Africa to participate in the World Conference...

"None of the Durban 400 were able to vote on the UN proceedings. Instead, they leveraged their presence among Black non-governmental organizations(NGOs) that participated in the African-African-descendants-Caucus, which was made up of Black NGOs from Brazil, Cuba, the Caribbean, Europe and Canada. The language that they supported--that the trans-Atlantic slave trade, slavery and colonialism were crimes against humanity--was included in the conference final declaration, but the question of compensation and reparations was compromised, said Dr. Worrill...

"But since Durban 2001, the constituent interests of Blacks throughout the Diaspora, in mostly White-dominated societies, have not remained locked-on with those of the African governmental leadership that is more focused on nation-building.

"The African Union, for example--which relied on significant consultation from Black intellectuals including Dr. Anderson Thompson, Dr. Oba T'Shaka and Dr. Maulana Karenga before its founding in 2002--concluded a summit in Sirte, Libya in July 2005, with the only representation from Blacks in the Diaspora being a small delegation led by the Honorable Minister Louis Farrakhan from the Nation of Islam...

"Blacks in this country must make, as an organizing priority, winning an official place at the African Union diplomatic table to represent Black people who don't live on the African continent, while continuing to fight for reparations in the U.S., he[Dr. Worrill] insisted..."

-from "Durban 400 Reviewed," pages 9 and 34, Aug. 16 THE FINAL CALL

Brother Bikes More Than 7,000 Miles Through Africa and Is Met by Ugly Reminder of Degrading of His People

"My name is David Sylvester and I recently completed a charitable bicycle trip in Africa, riding more than 7,000 miles from Cairo, Egypt to Cape Town, South Africa...

While in Lilongwe, Malawi, I came across a store by the name of 'Nigger'...selling what the owner called hip-hop style clothing...I asked the guys what was up with the store name. After hearing my obvious non-Malawian accent and figuring out that I was from America, the man thumped his chest proudly and said 'P-Diddy New York! We are the niggers'!

"Here I am, a black man riding across the world on his bicycle in honor of aother black man, riding 'home' and what do I see? Some Africans calling themselves niggers. They were even so proud of it they put it on their store-front to sell stuff. When I relay the story to folks back home in Philadelphia, most of them laugh too and rationalize it by saying,...'They just spelled it wrong. It should have been n-i-g-g-a or n-i-g-g-a-h'...

-from "A Hip-Hop Clothing Store Called 'Niggers,'" page 8, Aug. 11 THE OMAHA STAR

Son of Famous Baseball Player in U.S. Becomes Coffee Farmer in Africa

"The coffee farmer from Africa used to build houses in Harlem. He used to study at Stanford and protest war and racism. He fought with his fists as a black kid under siege by first-grade classmates at a white private school in Connecticut...The coffee farmer...is tall and erect, as his father[Jackie Robinson] was...

"He is here for the Smithsonian Folklife Festival, where his Tanzanian Arabica coffee is being featured...'I was blessed to have gone to Tanzania when I was 15, in the company of my mother; went back at 19; settled there in 1984', says Robinson. 'I went to be involved in international economics. Coffee is the largest foreign exchange earner for Tanzania. America is the largest consumer of coffee in the world...

"What he once did in Harlem, building houses for his father's construction company, then building sweat equity in a black real estate cooperative, Robinson, 53, is doing in a different way in Africa. He views his work as a melding of black aspirations from both sides of the Atlantic...

"Robinson moved to Tanzania 21 years ago, first settling in the capital, Dar es Salaam. Inititally, he tried exporting African art. Then he tried the fish trade. Finally he moved into coffee.

"Out in the lush highlands of the Mbozi district of the southwestern Tanzania region whose coffee is praised the world over, Robinson as built a life, raised a family and seen his goals begin to flower.

"Among New Afrikans who move to Africa, Robinson is relatively unusual for plunging deep into the African wilderness. His 280-acre farm, called Sweet Unity, includes 60 acres that he and one of his sons cleared. Robinson enlists up to 50 relatives and neighbors from other farms to harvest his coffee; similarly, he helps with neighboring harvests.

"It is part of the Mshikamano Farmers Group, a 10-year-old cooperative whose product, Sweet Unity Farms coffee, is featured at the Folklife Festival's Food Culture program. And Robinson and the cooperative are battling Mbozi's unforgiving environment, filled with malaria, backbreaking work, a history of poverty and farming failures...

"In 1990, he petitioned local authorities in Mbozi for land, which meant explaining why he, a non-Tanzanian, should be granted such a privilege. Despite letters of introduction from government contacts on the coast, his first couple of pitches were rejected. The third village, Bara, seemed more open to the idea.

"Robinson presented himself to the village authorities as a descendant of Africa, once separated from the continent and its tribes by slavery, who had returned to claim a place...

"So he told them, 'By history, I lost my location. But I am choosing this location and I want you, based on that principle, to give me some consideration'.

'The village's 'political science committee' unanimously approved his petition and gave him a piece of remote forest land a 45-minute walk from the nearest farm. Robinson

then began his search for a bride. A family of the Wanyamwezi tribe adopted him to assist in the process(one can't just show up in rural Africa and ask a young woman for a date). They sent a delegation out in the Mbozi region to prospect for marriage-aged women....

"Out of the search process emerged Ruti Mpunda, then 18. They have been married for 15 years, have grown to love one another, says Robinson, and have seven children. One, named Jack, died from malaria at the age of 4 more than a decade ago...

"His workplace is deep in the African bush, a place his father would never have gone. Robinson is a celebrated figure in the region. A man who has committed himself to helping the farmers better their lives. A New Afrikan who has come back..."

-from "Mr. Coffee: How a baseball Scion Put Down Roots in Africa and Grew a Very Rich Blend," page 2, summer/ fall NATION TIME(Jamaica, N.Y.)

[Editor's note: It was announced in the summer/fall edition of NATION TIME that the paper, which has come out quarterly for the past ten years, will no longer be published. Cited as causes of the shut down of NATION TIME were: lack of a permanent staff, increasing costs of producing the paper, etc. According to the announcement, the NATION TIME editors are hopeful that the paper will make a comeback sometime in the future. We too are hopeful that NATION TIME will make a comeback, sooner rather than later. It is a very valuable newspaper, covering news of African people globally and from a pro-African perspective.]

As African men, we commit ourselves to respecting ourselves and each other; to respecting African women; and to respecting our children and youth, and giving them proper guidance.

7. Prison Industrial Complex
We demand freedom for all political prisoners held in U.S. prisons and detention facilities, both foreign and domestic. We demand an end to police brutality, mob attacks, racial profiling, the herding of our young men and women into prisons and the biological and chemical warfare perpetrated against our people.

8. Health
We demand an end to the lack of adequate health care in our community and we demand free health care for the descendants of enslaved Africans. The Millions More Movement will present a Preventive Health Care Plan to our people that will begin with a campaign to educate our people on healthy dietary and exercise habits.

9. Artistic/ Cultural Development
We demand a greater accountability and responsibility of our artists, entertainers, industry personnel and executives, for them to commit to the redevelopment and upliftment of our people. We demand an end to the exploitation of our talent by outside forces. We will make strides in obtaining greater control over the means of production and distribution of our immense artistic talent and creative genius. We advocate for cultural development, and for the knowledge of our original culture to be used as a model for future advancement.

10. Peace
We call for the establishment of peace in the world. We demand an end to wars of foreign aggression waged by the United States Government against other sovereign nations and peoples. We demand an end to senseless violence, and advocate peace amongst street organizations (gangs) and youth.

BACK IN TIME

'Back In Time" Segment begins at the top of page 15]

A number of African family patterns survived the American experience, diluted and transformed by it, but not destroyed. Primary among these African family features is the primacy given to blood ties over all types of relationship, including marriage...

A second distinctive feature of African family patterns which survived in America was the primacy given to extended families vs. nuclear families. The primacy was given to the extended family, including relatives beyone the nuclear core, to include grandparents, aunts, uncles, cousins, nieces, nephews, siblings, and the like.

A third feature of African family patterns was the strong value placed on children. A child-centered society meant that the children were not only the responsibility of the biological parents but the entire extended family. A fourth distinctive feature of African family patterns was the reverence and respect held for the elderly and other members. A fifth feature was role reciprocity among family members. While there was women's work, men's work, and children's work, there was a great deal of flexibility and interchange and no stigma attached to men doing women's work and vice versa, depending on the situation and circumstances.

A sixth distinctive feature of African family life was restraint. Restraint means that the rights of any person must always be balanced against the requirements of the family or the larger group and the rights of others. In the family this holds in patterns of consumption, verbal communication, the management of connubial relations, and the needs of the children. Responsibility, a seventh feature of African family relations, refers to the assumption of obligations for the well-being of others beyond one's own selfish needs and desires.

Finally, a distinctive and often misunderstood feature of African family patterns was the acceptance of polygynous marriages. Supported by long-standing and highly honored traditions, rules, and regulations, a husband took plural wives. This often occurred when there was a shortage of men. In African societies where there was a shortage of women, the practice of plural husbands, called polyan-

dry, was also sanctioned. In either situation, the rights, responsibilities, and duties of each member of the family were understood and protected. From all indications, polygynous marriages were as functional as monogomous ones...

Source: CLIMBING JACOB'S LADDER: THE ENDURING LEGACY OF AFRICAN-AMERICAN FAMILIES by Andrew Billingsley

ANNOUNCEMENTS

Sagewriters.Com is a national community of free and imprisoned writers, artists, musicians, filmmakers, playwrights and activists working together to give an artistic voice to movements for justice, healing, ending prisons as we know them and developing community-based Houses of Healing. For information or to volunteer as a patron, mentor, or inspirer, contact Box 215, Swarthmore, PA. 19081.

Resources for Falsely Imprisoned Seeking Legal Help: Centurian Ministries; 221 Witherspoon St.; Princeton, N.J. 08542 and Association in Defence of the Wrongly Convicted; 438 University Ave, 19th Floor; Toronto, On M5G 2K8; Canada (postage: 60 cents)

Doing Time: A Look at Nebraska's Prison System will be a series of five public discussions featuring a diverse group of panelists--former prisoners, family members, social service advocates, lawmakers, professors, criminal justice officials and community activists. This series will be held each Sunday in October and will run from 7-8:30 p.m. at the Unitarian Church, 6300 A St. in Lincoln. The topic themes are as follows: "The Big Picture: Life Behind Bars in Nebraska," Women and Nebraska's Criminal Justice System," "Race and Equal Justice in Nebraska's Courts," "Expert Viewpoints on Nebraska's Criminal Justice System," and "Moving Forward: Community-Centered Alternatives." To find out more, call (402) 499-6672.

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Africans are beautiful in our own right, rather than at the expense of any other group of people. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

NGUZO SABA

Umoja - Unity
Kujichagulia - Self-determination
Ujima - Collective Work and Responsibility
Ujamaa - Cooperative Economics
Nia - Purpose
Kuumba - Creativity
Imani - Faith

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

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